A

Testimony of Truth,

WITH

AN EXHORTATION OF

LOVE

Unto such as are convinced by Gods Light, that they watch thereunto in all things, holding fast the word of faith, which is able to save their souls, and to give them victory over every assault of the wicked one, that so the Adversary of their souls everlasting welfare may never prevail against any, to turn them aside from the path of life, and they fall short of the race, and of the purchased possession prepared for all them that in faithfulness persever until the End.

Hen. Jackson, younger

To all Friends of truth in the *East* and *West* parts of *Yorkshire*, or elsewhere, as this shall come, who are gathered in the light of Christ Jesus to wait upon the Lord in the measure of his eternal spirit, Grace mercy and peace be multiplyed unto you all, in the Covenant of light and life, So be it Amen.

Dear Friends and brethren,

IN the life of righteousness, walk with the Lord, and keep your minds stayed on him in all things, in the measure of his eternal spirit which he hath revealed in you, to guide your feet in the path of life that the eye of your understandings being kept open, you may see that which is eternal, and press after it, to put on his righteousness as a garment, and to be cloathed with humility that his fear may possesse your hearts and therein you may watch against every assault of the Adversary of your souls everlasting welfare.

For this my dear friends you will find, that the enemy will strongly work (at after conviscement and a precious tast of the word of truth) to draw out the mind again into visible things from the invisible God of Heaven and Earth, and will present the glory of this world, and what might have been attained therein, if the way of truth had not been walked in; and here if the watch be not kept, and the fear of the Lord dwelt in, that the eye of the understanding be kept open, to see, weigh, and discern with the word of truth the end, emptiness and vanity of all these things, hard it will be for such to keep him out from entring the heart again with his subtile baits, and cunning temptations notwithstanding all that hath been known and professed; and if the counsel of the wicked one be entertained, and he get an entrance into the heart again with these things, then that eye will be opened which will watch for evil and not for good, and waite for the halting of others, and discontent will arise, and murmurings and grudgings secretly in the heart, and the Lord will be departed from, and Ægypt again will be longed after, with the flesh-pots thereof, the Onions and the Garlick, the fading enjoyments of this present world, which will perish in a moment and come to naught, and the heart continually will be lusting after them, and no beauty nor comliness will be seen in the Lord of life, nor his pretious truth, nor in them that walk therein, but there will be a wholly departing back again into Ægypt, spiritually in heart and mind, and the nature and spirit, of this world will arise again, and a desire to be great and esteemed there in and in this state occasions will be sought against the Lords Anoynted ones, and such as he hath made eminently instrumental in his works and service; And here prejudice will get in, which will eat as a Canker and devour the pretious life in the particular, (which such once might have tasted of) and this will lead to speak evil of them, and not only so but of the truth it self and such as live therein, and there will be an undervaluing of the work of the Lord, and what he hath done for their souls in particular, because that eye will be in measure blinded by the god of this World which should and did once see the beauty of the Lord and the glory of his works, and took more delight in the works of righteousness (though hated for it) and to depart from Iniquity (though thereby they might become a prey) then in all the fading enjoyments of this present life, or what ever this world could afford, yea counted it more joy to suffer afflictions with the people of God then to enjoy the treasures of Ægypt, or all the pleasures and delights of this world in sin and wickedness for a season seeing that the end of these things is death, and the recompence of reward is woe and misery and that for evermore.

But now that eye being come to be darkned, and another eye opened which

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sees but for the present time, or at the farthest would be heir of two Kingdomes; here enters the god of this world again to choack the good seed of the word of truth, which once might have received moisture in the heart, and had begun to spring up and grow, but by the deceitfulness of lust (through the temptations of the wicked one) is again choacked, and Sathan enters the heart again and takes possession thereof, and fortifies himself much stronger then before, and the latter end of such will be worse then the beginning, for if after they have escaped (in any wise) the pollutions that is in the world through lust, they again be entangled therewith and overcome hard it will be for such to be restored again by repentance, if they reject in their hearts the Lord of life (and choose to themselves the vain delights and pleasures of this present world) for there remains no other sacrifice for sin, but a hardness of heart against the spirit of the Lord, and its testimony and reproof through his anoynted ones until the righteous judgement of the Lord overtake them, and his firy indignation do consume his adversary, and if such be saved it is so as by fire which devoured Sodom, *and the fierceness of his judgements, which slew the first born of* Egypt, *where our Lord was and is crucified, yet* Lot *was delivered from amidst of* Sodom, *and* Israel *was saved in the Land of* Goshen, *read spiritually, for these things may be read in the mystery, and there is a spiritual* Sodom *and* Egypt *where our Lord is Crucified, and if any be fallen into this Estate, and be truly sensible of their conditions, let such fear before the Lord and turn at the reproofs of his spirit, waiting for the pouring forth of his judgements and his firy indignation to take hold on his adversary, who hath captivated their pretious souls and to burn up the hay and the stubble, and to torment the Inhabitants of the earth, which have made merry over Gods witnesse, that so if possibly the spirit of the Lord may again breath forth it self, to the quickning of that which hath layn in the death, and judgement be brought forth unto victory, and their souls may be saved yet so as by fire.*

And so my dear friends you may read me, in these things, and you that have been or are tempted in this kind, watch against the Adversary and walk in Gods fear continually, that a dayly crosse ye may know to the nature and spirit of the world, that by it they may be crucified and the ground thereof destroyed, that the wicked one may never enter nor prevail against you in any wise, through his subtile baits and cunning temptations of the glory riches or pleasure of this present world which passeth away, or any other visible thing or outward enjoyment which will perish and come to naught, to draw out your minds from the Lord, and divert your feet from the path of life, or to cool your love, fervency and zeal towards the Lord and his pretious truth, or one towards another therein; for all these things shall be dis-

solved but the word of the Lord abideth for ever, in which ye are called to seek after those enjoyments treasures and delights which perisheth not; and to obtain an everlasting Inheritance, riches and possessions that enduers for ever, in the world without end: And therefore my dear friends be valiant for the Lord and his Truth upon earth, and keep your minds single to God in all things, giveing up unto him in whatsoever he calls to, that he may be glorified in you in body soul and spirit and in your earthly substance, being freely offered up unto him a sacrifice in his will which is but your reasonable service, that your hearts may stand approved in his sight in all things, in doing or in suffering according to his will, and herein will your souls find peace, and heavenly rejoycing that man cannot take away, nor no mortal can deprive you of, and the powerful Arme of Almighty God will reveal it self in you from day to day, and manifest his strength in your weakness, to bear you up and carry you through every tryal or exercise, whether as to the inwarder or outward man, and he will be your everlasting reward in all, and a present help in the time of need, to give you victory over every assault of the wicked one as in uprightness of heart you give up to him abideing in the word of faith, for he is faithful that hath promised, I will never leave thee, nor forsake thee; so that we may boldly say the Lord is our helper, yea he is become our strength and the Rock of our Salvation, and therefore we shall not be moved; he is become our everlasting Inheritance, riches and possession, the lifter up of our heads, our rejoycing all the day long, and the portion of our cup for evermore; And therefore we will not fear what man can do unto us, nor what man take from us or deprive us of, but in the name of the Lord will we go through all, and by the word of his patience shall we be enabled to bear all, endure all and suffer all what ever shall be done to us, or inflicted upon us for his truths sake; and in his strength, power and might will we break through all, the tribulations afflictions and persecutions of this present time, or what ever else would hinder us in the way from following the Lamb in faithfulness, or seperate us from the love of God in Christ Jesus; Be it principalities or powers, spiritual wickedness in high places, or the Rulers and Prince of darkness, through his many instruments in this world, yet over all shall we be made more then Conquerers through faith in him that hath loved us, who hath begotten us to himself, and hath quickned living breathings and desires in our hearts, to seek after and be made heirs of that kingdome and the righteousness thereof, where Sathan hath no part, nor the Prince of this world hath no dominion but is cast out for ever and shut up in utter darkness and his Angles with him from the presence of the Lord, and from the glory of his throne, where our souls shall rejoyce and shall magnifie his name for ever and ever, when this world shal

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be no more. And my dear friends, give not way unto that which would beget into offences one against another, or take liberty to thy self because of anothers weakness or infirmity, but you that stand take heed least you fall; and if any see his brother overtaken in a fault, go and tell him and restore such an one with the spirit of meekness, considering thy self least thou also be tempted, and give not way unto that which would entertain an offence into thy mind against the truth and them that live therein, because of such a thing for that which speaks evil of the truth, or them that walk therein, or would lead to take more Liberty (as to the fleshly part) because of weakness in another its not of God, but of the Enemy: and therefore to be judged and denyed by all; For all are not Israel who are of Israel, nor are all Children of Light, (and converted unto God) who are convinced by it, but such as walk in it, are born of it, and are guided by it in all things, such are children of the Light and of the day, and there is none occasion of stumbling in them: And so my deay freinds in singleness of heart walk with the Lord and be faithful to him, in what ever you are convinced of, by the measure of his spirit, that as ye have beleived in, and received of Christ Iesus the light of Life, even so ye may walk in him, rooted and built up a spiritual Habitation for him to dwell in, that of his fulness ye may receive even grace for grace to grow up in him, approving your hearts in all things as in his sight, of whom you must receive your reward: And let not the failing nor falling of another turn ye aside from the way of truth, and divert thy feet from the path of Life, for to his own master must he stand or fall, and of him also must receive a reward according to his doings, and blessed are such as are not offended in the Lord nor at his way of truth, because of the failings or falling of others, (who once might have been convinced by it) but fall from it, having lov'd this present world, and so turne from the grace and truth of God into wantonness or other snare of the wicked one, but such make not the truth void, nor the grace of God of none effect to them that walk therein, and reteine their integrity but must bear their own burthen, and receive their Judgment of God in the day of account, and those that in faithfulness run the race set before them, and persevere unto the end, shall in no wise lose their reward. And these things my freinds you may meet withal in the way, and the spirit of the World, come again to tempt you in your spiritual passage to the Land of rest, and therefore you had need to watch on every hand, and to take up the daily Cross, that that part through which Satan would enter, and unto which he lays his Temptations may wholly be subdued & mortified in you, and the ground thereof removed, that though the wicked one may come, yet he may have no part in you, and put on the whole Armour of God, that ye may be able to stand in the day of

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tryal, and having done all ſtand upon your watch that the wicked one enter not, and defile your habitation, but that the door of your hearts may be kept ſhut againſt that devouring Lyon, and by the word of faith ye may be able to reſiſt him in all his aſſaults, and to quench all the fiery darts of the Devil, and having overcom all ſtand, that he never prevail againſt you, nor turn you aſide from the path of Life, to ſell your Birth-right for a meſs of Pottage, or with Demas to chooſe this preſent world and forſake the way of Truth.

And my dear freinds theſe things was upon me, to give forth amongſt you, at this preſent time, as a warning unto ſome that they be not otherwiſe minded, giving way to the ſpirit of this world which will lead into fleſhly Liberty, after the pleaſures, riches, or delights of this preſent world which will periſh and come to nought, and ſo blind the eye of the mind, which ſhould ſee that which is eternal and preſs after it even the everlaſting Kingdome riches and inheritance prepared for all thoſe that in faithfulneſs perſevere unto the end. And you my dear freinds watching in Gods light will ſee theſe things and the ground and appearance thereof, and the end of every thing that preſents it ſelf unto you, and from whence it ariſeth; and dwelling in his fear that ſheweth the evil, in the thought ground or conception, it will teach you to eſchew the evil, and to cruſh, ſubdue, and mortifie every deſire that is earthly ſenſual and of the nature of the world, and to bring into Captivity every high thought into the obedience of Chriſt and to learn him in all things, his Croſs humiliation and ſufferings, and to put him on who is not of this world, his nature his life and righteouſneſs in whom the tempter hath no part, and here you will come to ſee your loſs of any thing in this world to be your gain unto life eternal, and he will become an everlaſting inheritance unto you, riches treaſure and a poſſeſſion that none can take from you, and his ſtrength wiſdome and glory will manifeſt it ſelf in you, and his righteouſneſs be your covering, and the joy of his ſalvation ſpring up in your hearts from day to day which will countervaile all your ſufferings ye and ſuperabound all the tribulations of this preſent time, and be your delight and continual conſolation, that none can deprive you of, ye the reproaches of this world, for him and his truth ſake will be as a crown of joy and Heavenly rejoycing ſet upon your heads, & true thanksgiving everlaſting Pſalms of prayſe will ariſe in your hearts unto the Lord, who hath counted you worthy not only to beleive but alſo to ſuffer for his name ſake, having begotten you to himſelf by his word of Truth which abideth in your hearts, and the ſpirit of glory and ſupplication will reſt upon you, in all your ſufferings and be as a well ſpring of life ariſing in you, and ſpringing up unto life eternal as an earneſt of your inheritance unto the pur-

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purchased possession and Kingdome of Life and Glory without end: And thus shall the worlds nature and Glory, pleasures and delights, wholly be put off, which is but perishing vaine and transitory, and abides but for a moment, and that put on which is eternal, infinite and changeth not but endures for evermore.

And further my dear friends watch unto the Lord with all perseverance that ye dayly may receive strength from him to improve that Talent which he hath committed to you, and be not negligent in the work of the Lord, but meet often together to waite upon him in the Spirit, that a groath ye may come to witness, and be able also to exhort one another in his fear, as the Spirit of Life may give you utterance, and to comfort and strengthen one another, even with the same comfort and strength, wherewith you your selves are comforted and strengthened of God, & all being met together let your eyes be unto the Lord and unto him only and not unto man, and let your expectations be from him, that of his fulness ye may receive even grace for grace, and in all your Assemblys waite ye on the Lord in singleness of heart to receive power from on high to exercise you in his work and service, the praise of his great and glorious name, the refreshing of your own souls and the edification of one another, that none sit down in the easful sloathful careless minde, but all be diligent and watchful serving the Lord in the fervency of his Spirit, in the measure received of him, that an increase may be ministred unto you, from him in whom all fulness dwells, and if any have a word from the Lord even so to speak as of the abillity which God giveth that he in all things may be glorified, and ye may be a sweet savour one to another in the gift of his grace putting one another in remembrance of these things, even dayly while it is called to day, as the spirit of the Lord shall give utterance, which is your guide into all truth, and your Teacher in all things, so that no man needs to teach you, but as the holy spirit which dwelleth in you, as ye follow it and are guided by it teacheth you in all things, which is truth and is no lye. And here, in this my dear freinds let us walk together, & provoke one another unto love & good works even so much the more as we see the day approaching, wherein the wickedness of the wicked groweth to the height and their measure of iniquity neer full, wherein the Lord God will call them to Judgment, and render tribulation unto all them that trouble us and disobey the Light of his Son, for yet a little while, and he that shall come, will come, and will not tarry, and blessed are all they that have waited for him and still do waite, keeping their Garments unspotted of the World, walking together in the unity of the Spirit, and in the bond of peace and love. And the God of Love peace and mercy be with you, and keep you always, and in all things, out of every snare

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of the wicked one, that as ye have received Christ Iesus the Lord of Life, even so ye may walk in him rooted and built up a spiritual habitation, an holy Priesthood, and peculiar people zealous for his praise and glory, who hath called and chosen you that in all and over all he may be glorified, and you in him may be preserved, your Testimonys to finish in faithfulness until the end, and in the end even so be it faith my soul ye a Amen, and Amen.

The Salutation of my dear love to you all, receive ye in the words of Truth, and to all that love the Lord Jesus Christ in truth and Righteousnes, farewel *H. I.*

FReinds, *I not having convenient opertunity, to transcribe so many Copies hereof, as the places set before me, unto which it was to be directed for the service thereof I was free in the Lord, to commit it unto the Press, and to disperse it amongst you, as a Testimony of Truth, which hath been learn'd of Christ Iesus, by one that hath followed the Lamb, through the loss of all things, in this World; And an exhortation of Love to you all who are convinced by his light, to press on after that which is set before you even the Kingdom of God, and the Righteousness thereof, forgetting that which is set behinde you, even this present World with the Glory, riches, and delights thereof; not knowing how soon your times may be over, (and my Testimony finished) when we all shall goe to the place appointed, and receive the reward of our doings, from whence we shall not return; even the faithful and upright into the joy of their Lord, but the unbeleever and backslider in heart, into the Lake prepared for the Devil and his Angels out of which there is no return.*

H. J.

From the Lodge in *Essex*
this *4th.* day of the *9th.*
Month 1662.

THE END

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